1:Redfield E-5 (1926-1927) 1930
NU37 Tepoztlan NU37

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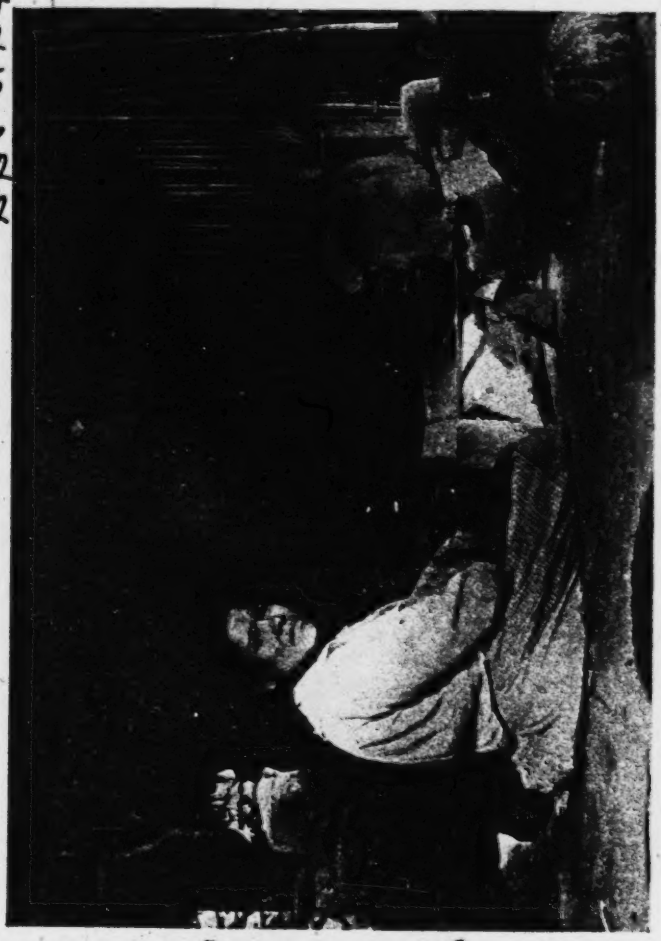

KITCHEN: SHOWING *TLEQUIL, COMAL, METATE, METLAPIL, OLLA DE NIXTAMAL,* AND *BATEA*

[facing page 36]

1:Redfield E-5 (1926-1927) 1930
NU37 Tepoztlan NU37

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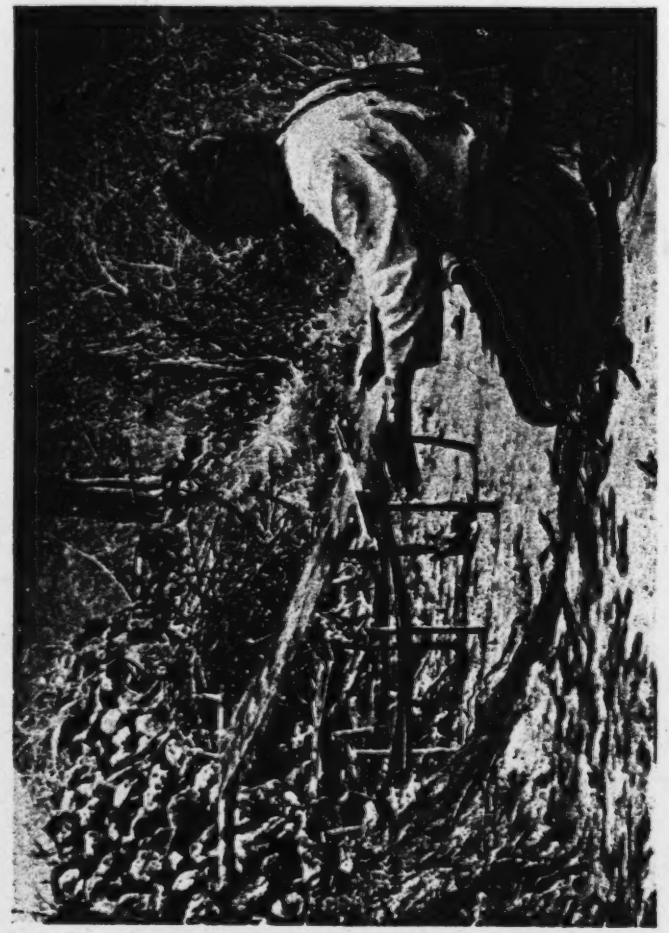

THE LOOM

[facing page 48]

1:Redfield E-5 (1926-1927)1930
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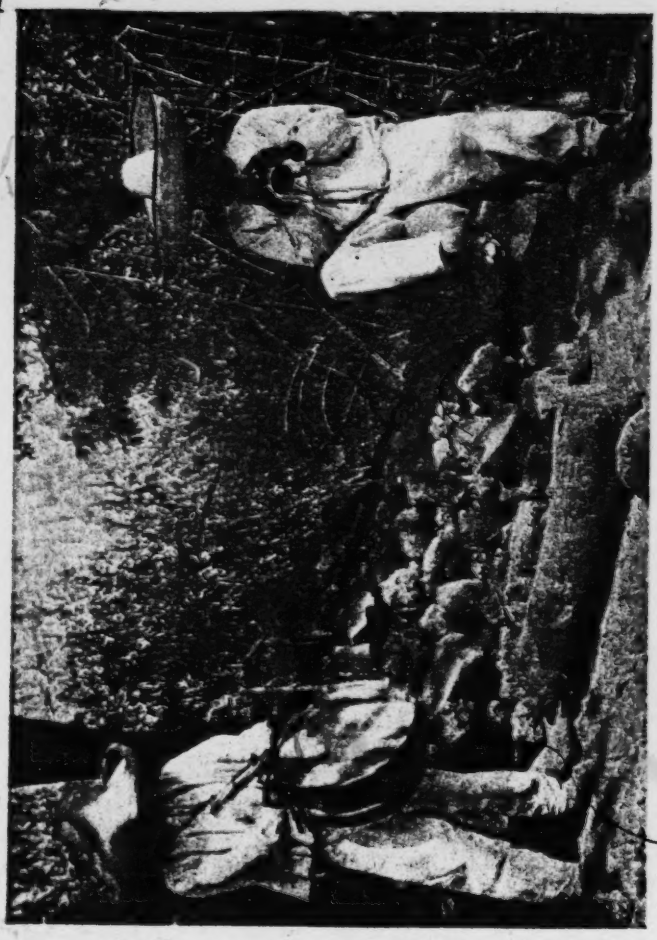

CHIRIMITERO AND HIS DRUMMER: AT THE *CASTIYOHPA*, *BARRIO* OF SANTA CRUZ

[facing page 151]

1:Redfield E-5 (1926-1927) 1930
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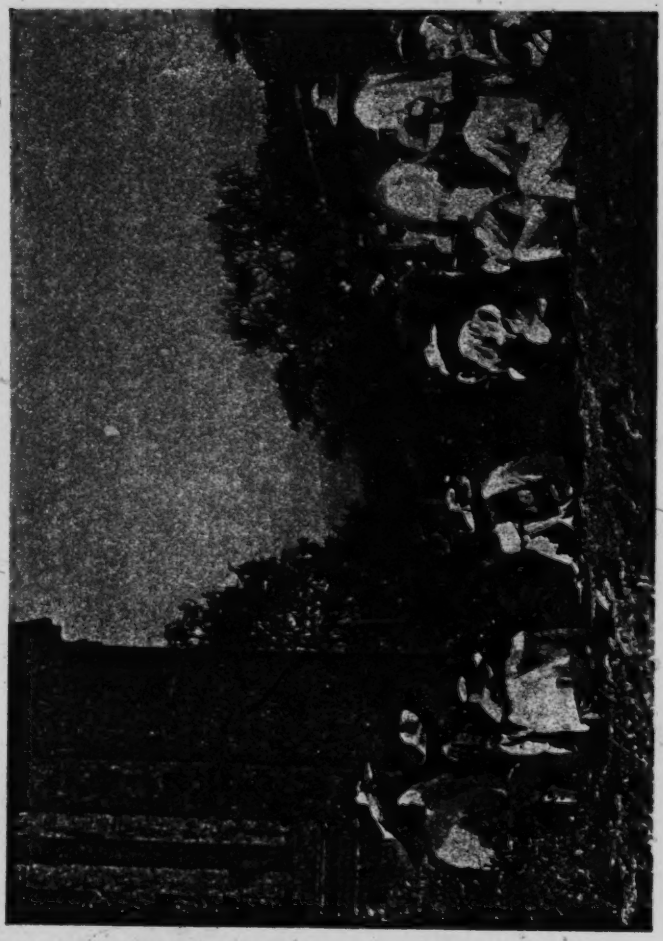

SANTA CATARINA: LISTENING TO *CORRIDOS*

[facing page 180]

2:Lewis E-5 (1943-1948)1951 NU37 Tepoztlan NU37

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Fig. 13. The market place, Tepoztlán.

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Fig. 14. Public fountain, Tepoztlán.

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Fig. 30. Weeding with machetes in *tlacolol* of *cerros*.

2:Lewis E-5 (1943-1948)1951 NU37 Tepoztlan NU37

men carry their breakfast with them, to be warmed and eaten later. (See Fig. 40.) They may eat once again at noon and have their dinner when they arrive home, at any time from 5:00 to 9:00 P.M.

When they eat at home they are usually served first and receive preferential treatment. The women and children who remain at home eat breakfast at 7:00 or 8:00 A.M., dinner at about 1:00 P.M., and supper at dusk. Younger children are generally fed before the mother and the older daughter sit down to eat. In most homes the

Fig. 40. Men eating in the fields.

members of the family sit on low chairs or stools, or the women and children sit on the floor. Very few families use a table except during a fiesta meal, and then it is only for the men and guests. Likewise, knives and forks are generally reserved for fiesta times only. The mother serves, handing each person his food in a bowl or wrapped in a tortilla. Spoons may be used, but food is usually eaten with the tortilla as a spoon.

For most people, breakfast consists of black coffee and tortilla. Some take milk in their coffee and eat bread instead of tortilla; some eat toasted meat or warmed-over beans. During hard times, poorer families drink tea made from cinnamon or local herbs instead of coffee. It should be remembered that coffee drinking is a relatively new phenomenon among the poor; in the late nineteenth century only the *caciques* could afford it. Today, tea drinking is associated with poverty or illness, for many of the teas are used to cure stomach-ache, colds, sore throats, etc.[8]

[8] In many families it is customary for the father to begin the day with a drink of alcohol. Similarly, when the peasants return from the fields at night, they generally take a drink of alcohol to counteract *los aires* and to avoid taking cold.

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593 858 Mothers, more than fathers, tend to demonstrate favoritism among their children, and favor boys over girls and small children over grown children. (See Fig. 52.) Mothers tend to be more indulgent and permissive toward their sons. From early childhood, boys are permitted more freedom of movement and expression and more leisure for play. Mothers punish boys less often and make fewer demands on

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Fig. 52. Tepoztecan mother and sons.

them. Mothers assume a protective attitude toward the son working in the field and sometimes think that the father is expecting too much. However, only an occasional mother interferes on the boy's behalf.

It is common for a mother to favor the youngest child in the family, and she may continue to nurse him and sleep with him much longer than the usual period. The indulgence of the youngest child is often in sharp contrast with the treatment of other children in the family, but mothers commonly favor all children under five or thereabouts. They are given more food, choicer food, toys are bought for them, and they are taken along to fiestas and on visits and trips.

[527] The oldest son also enjoys a favored position in many ways. He is more indulged than subsequent sons and receives more care and attention. His is often the only birthday among the children to be celebrated by a fiesta. A mother looks forward to the day her eldest son marries and brings a daughter-in-law to assist her. One

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584 Drinking to
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bolster up their courage is common among boys setting out to court a girl. A boy may admire a girl from a distance for several weeks or months without declaring himself, or he will try to get her attention by staring hard at her (*echar el ojo castigado*).[3] (See Fig. 59.) If she notices it and smiles, he is encouraged to proceed

Fig. 59. A Tepoztecan boy trying to get a girl's attention by staring at her.

with the courting. Some few do not approach a girl themselves but do so through a go-between. Boys whose attentions are refused have been known to get drunk for days because of the humiliation. Occasionally a boy who is spurned will revenge himself by attacking the girl with the help of friends. A boy who has received encouragement from a girl in the form of smiles and direct glances and is subsequently rejected by her is especially outraged and feels justified in forcing himself upon her. Girls do not experience the tension and fear of rejection involved in initiating courtship, but they do fear revenge and must be very guarded in their manner with boys. The occasional girl who smiles directly at a boy, or gives him meaningful glances, has almost always set her heart upon him and is quite ready to accept him as a *novio*. Encouragement as open as this is usually successful, for it is a rare boy or man in Tepoztlán who would resist an easy conquest.

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The first step in courting is to send the girl a letter declaring love. Occasionally, before writing, a youth may approach a girl in the street and detain her (*atajarla*)

[3] Other expressions used to describe a boy's flirting are *echar vidrio* and *están dandole un gallo la novia*.

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There are enough flowers in my heart
To make a bouquet for you.
I shall be happy and you will have no trouble
When you enjoy my love.

Novios continue to write letters to one another because of the difficulty of getting together. There is, of course, much secrecy involved in the sending of letters. Many *novios* have a secret place to leave letters, or they may be delivered [202] by a trusted friend or by a child hired for the purpose. Sometimes *novios* deliver [589] letters to one another in passing. Some widows and girls are known to hire themselves for the purpose of delivering messages for lovers, to patch up quarrels, or

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Fig. 60. A boy waiting hopefully at the plaza for a glimpse of his *novia*.

[202] to convince a girl to become someone's *novia*. These women are known as [589] *alcahuetes*. Another term for them is *corre-ve-y-dile* (run-see-and-tell). Both of [195] these are insulting terms, and such go-betweens are strongly disapproved of; they are also suspected of knowing sorcery especially appropriate for *novios*.

Meetings between *novios* may take place at the fountain (Fig. 61), in the corral of the girl's house after dark, or in a deserted spot in the daytime, always with much apprehension about being discovered. If they are *novios* for the first time, acquaintanceship generally develops slowly. *Novios* generally caress and embrace [832] but rarely kiss. Kissing is a modern innovation in courtship, and only the more sophisticated *novios* do so. Kissing is traditionally associated with religious worship,